

### Session 93

In our last session, we were looking at the fact that the apostle Paul was displeased with the Corinthian church, not because they had quit meeting together, because they were still meeting together. But they had allowed the functional life of their church to be destroyed. Sure, they were going through the motions, they were “having services,” but to what end? Not godly edification.

Well, as we examine the way the attack from the POE “ramps up” in Level 2 of a son’s life, we see that the strange woman has the ability to take the full activity of a church and turn the whole thing around and destroy the functional life of the saints in that church. You know this to be true and it is easily observable. For example, you tell me how many people are living their Christians life out of who the Spirit made them to be in Christ? How many saved people in churches around the country are serving God solely out of their new identity in Christ? Or how many are just “doing what the church needs, or doing what they think is right, or trying to make the preacher happy or trying to earn something from God, or keeping the law, or keeping some preacher’s version of the law, or some other such thing?”

God says that if they are living out of anything other than the sanctification He gave them by grace, then their whole Christian life is nothing but functional death. And even though they may “go to church” every Sunday, their “meeting together” is for the worse. And it is the job of the strange woman to make it so.

The first choice of the POE is not to destroy your church. Neither is it designed to keep you from going to church. The POE doesn’t want to destroy the trappings of a church. It doesn’t even want to destroy Bible study as long as it is not according to the truth contained in Paul’s letters. Any church can continue to operate without any problem or opposition from the POE as long as it does not engage in “right division” or “sonship edification.”

Let me take you back to the book of Proverbs to the exhortation that applies to this phase of Level 2.

Proverbs 6:20 My son, keep thy father's commandment, and forsake not the law of thy mother: <sup>21</sup> Bind them continually upon thine heart, *and* tie them about thy neck. <sup>22</sup> When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee. <sup>23</sup> For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life: <sup>24</sup> To keep thee from the evil woman, from the flattery of the tongue of a strange woman. <sup>25</sup> Lust not after her beauty in thine heart; neither let her take thee with her eyelids. <sup>26</sup> For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

My point is that the son is now going to begin to experience more craftiness, more cunningness, more mischievous activities from the opposition that’s against him which is why, before you get out of Ephesians, you are going to be called upon to “put on the whole armour of God.”

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against **the wiles of the devil.**

What is a “wile?” A “wile” is a species of beguile; it’s a deceitful trick, a stratagem, or a cunning, crafty ruse which is intended to deceive and ensnare an adversary.

Now, we have one more aspect of the POE to go over, one which we have not talked about up to this point. But we need to go over it and then we can move on to Phase 2 of Level 2’s Orientation.

So far, we’ve mentioned a lot about the book of Ephesians in Level II, and even some things in the book of Colossians. What I’m after here is found in that book in between those 2 books; the book of Philippians.

As you move on in your edification, and as you are enduring those sufferings of Christ, you are going to face some temptations that are specifically aimed at what you are undergoing as you are suffering the sufferings of Christ. And if you don’t have “subtilty” effectually working within your inner man, you will wind up being victimized by the policy of evil, but in a different way than anything we’ve mentioned before.

The good news is that you are made aware of this before you ever get to the book of Philippians. This is dealt with back in the book of Corinthians where they were having problems in this very area and they were balking at enduring the sufferings of Christ.

1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> **Neither let us tempt Christ,** as some of them also tempted, and were destroyed of serpents. <sup>10</sup> **Neither murmur ye,** as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

And “ensample” is something that you ignore to your own peril; I am just reminding you of that which have already learned. Now, keep two things in your mind; “tempt Christ” and “murmur” as you realize that this is the kind of temptation you are going to be faced with in Level 2 of your education. You are going to be faced with issues of murmuring and complaining.

Now turn to Philippians 2 and let’s take this up in more detail.

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Just as an aside, I hope you realize that the “salvation” mentioned here has nothing to do with being justified unto eternal life. This has to do with a “salvation” connected to your sonship edification; your sanctified life.

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure. <sup>14</sup> **Do all things without murmurings and disputings:** <sup>15</sup> That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup> Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

This may not seem like a big deal to you but these are a major threat from the POE as it attacks a son who is undergoing the “sufferings of Christ.” In other words, murmuring and complaining about having to endure the “sufferings of Christ.” And again, that may not seem like such a big deal to you right now.

And just to emphasize how big of a deal that was, go back to Corinthians or even Exodus and see what happened when they did it and then decide if it was a big deal or not. The ones who “tempted Christ” were destroyed of serpents and the ones who murmured were destroyed of the destroyer. And the reason a son would look at this and not see what all the fuss is about is because you don’t yet know what the “big issue” is in the son’s life in Level 2 of his sonship. Let me give you a hint: what comes out of the mouth of Level 2 son has a huge impact on things in the heavenly places. Your attitude is extremely critical. The way you conduct yourself in your Father’s business is more important than you can know right now – but you will know about it then, when you get to Level 2.

And when you are a Level 2 or 3 son and you start griping and complaining then that is an indication that SOMETHING IS NOT PROPERLY WORKING IN YOUR INNER MAN! Your whining and groaning is an indication of a lack of edification and you are doing just what Israel did in the wilderness. That is a big deal to your Father and it is a big deal to the impact you are supposed to be making in the heavenly places.

These “murmurings and disputings” aren’t just general complaining that goes on in everyday, work-a-day life. This is not about complaining about the heat or the price of gas. No, these are temptations that are brought about by the sufferings of Christ that are NOT common to man, in Level II sonship edification.

Does the way I said that make you think of that passage we covered in the last session about your temptations being “common to man?” Well, I meant to make you think of that. Those first temptations that are put in front of you by the POE are “such as is common to man;” that is, they are the kinds of things that all sons encounter. These that are brought about by our “suffering with Christ” are not “common to man.”

These Level 2 saints are under a withering attack of the POE. These are serious issues because they end up producing what is called ‘tempting Christ’ (back there in I Cor. 10:9) and murmuring and complaining about what God wants to do with them (or you) and that’s why

Philippians 2:13 says, “For it is God which worketh in you both to will and to do of his good pleasure.” (DON’T COMPLAIN ABOUT IT!!!)

Again, just to make sure you are keeping this in its context, this is not talking about you not being able to make ends meet or that grocery prices have risen or it hasn’t rained on your fields. This is a Level 2 son who suffering the “sufferings of Christ” (specific attacks from the POE).

By the way, do you know how to tell the when an attack is form the POE and when it is not? An attack from the POE will go away the very moment you turn aside from your sonship. If something is happening to you, which will not go away if you quit your sonship education, then that “something” is not part of the POE. But make no mistake, by the time you become a Level 2 son, you will be under the attack of the POE.

That’s why you find Paul dealing with two women who were doing this. Come down to Philippians 3.

Philippians 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.<sup>17</sup> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.<sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Those who “tempt Christ” through their complaining and murmuring are considered to “enemies of the cross of Christ.”

Philippians 3:<sup>19</sup> Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

“Who mind earthly things” is why you are told in Colossians to put your mind on things above.

Philippians 3:<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Vs. 20 – “our conversation is in heaven.” Paul is lamenting this because they are ruining their reputation where it counts, it the heavenly places.

Philippians 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.<sup>2</sup> I beseech **Euodias, and beseech Syntyche**, that they be of the same mind in the Lord.<sup>3</sup> And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

These two women are mentioned because they had been victimized by this very aspect of the POE. They were disgruntled with the sufferings of Christ. But notice how they are dealt with, not as castaways, but he beseeches them. And did you notice that he doesn’t talk to these women like he did to the Corinthians? Paul asks some others to “help” these women. And did you

notice by the things that are said here, that even though they “labored with Paul in the gospel,” they were not “of the same mind?” (See vs. 3)

While the POE did not succeed in getting these women to walk away from their sonship, it did work to produce a complaint and murmuring which also served to side-track their edification. They didn’t oppose the doctrine; they knew what the POE was doing. The problem was that they were griping about it and negating the impact in the heavenly places they were supposed to have. They were ruining their reputation. So here is a warning to us, we can believe the doctrine and even identify the POE, but we have to pay attention to our conduct as we go through those “sufferings of Christ.” And we ignore this warning “to our own peril.”

Now, before you get to thinking too harshly about these women, in all likelihood their husbands had either been thrown into prison or had been killed under the sufferings of Christ. And if that is true, then that explains a lot about them having such a hard time of it.

But in spite of those sufferings, the doctrine that Paul gives them is designed to give them subtle insight into the privilege that they are partakers of, being now privileged to suffer for Christ’s sake, just like Paul!

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;<sup>30</sup> Having the same conflict which ye saw in me, and now hear *to be* in me.

What I’m trying to get you to see is:

- The POE is designed to get you to quit
- If you quit, your impact on Satan’s realm is negated
- If you quit, your reputation is ruined
- If you quit, God’s wisdom, in you, cannot be put on display
- If you don’t quit, but you murmur and complain about the sufferings of Christ that come your way, the same goal has been achieved; your impact has been negated.
- Therefore, complaining about the sufferings of Christ (attacks from the POE) not only affects your reputation in the heavenly places, but it also affects your cause – the cause of Christ
- Which is why Paul says that those who do this are “enemies of the Cross” – that is, they are opposing that which Christ provided for in His work on the Cross

As the son advances, so do the attacks of Satan’s POE. Just as the POE becomes more subtil in the way it attacks a son, so the son needs subtilty to see those attacks for what they are not be victimized by them. And the son gets that subtilty from the curriculum.

So, what you find in Ephesians 2 & 3 is designed to do what I Corinthians 2 says it was designed to do; give the saints “the hidden wisdom of God.” Now, what exactly is the “hidden wisdom of God?” It is the wisdom about this dispensation of grace. I don’t mean that the hidden wisdom is the revelation that there is a dispensation of grace, but rather, it is God’s wisdom that explains what this dispensation of grace is about.

1 Corinthians 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>2</sup> For I determined not to know any thing among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God. <sup>6</sup> Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: <sup>7</sup> But **we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:** <sup>8</sup> Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Vs. 1 – Paul did not come to them with “excellency of wisdom” because they were not able to bear it.

Vs. 2 – The only thing he could count on them knowing was Jesus crucified; and this is not meant to be a compliment.

Vs. 6 – Paul did speak wisdom among them “that are perfect” but that group did not include the Corinthians; they were not perfect. And you understand that “perfect” here means “complete” not “sinless perfection.”

Vs. 7 – When Paul speaks that wisdom among them that are perfect, he speaks “the hidden wisdom” which pertains to the mystery which was revealed to Paul.

What Paul could not tell the Corinthians is the genius of why God did what He did when He brought this dispensation of grace into being and began to deal with people the way He does.

The Corinthians knew the fact of this dispensation of grace being in effect. But what they did not know was “why God did it in the first place.” They would need “subtilty” in order to understand, and that is something they didn’t have. But when you get to Ephesians, that is what you are given; the “hidden wisdom.”

Now, when you are in the books of Ephesians, Philippians and Colossians, where, in the book of Proverbs are the exhortations in Israel’s program that deal with Level 2 education? Those are found in Proverbs 6:20 – 8:36. And just to show you how well this book is put together, just to show you how the format of the curriculum matches up in both programs, let’s go to Proverbs and read something there and then let’s go to Paul’s epistles and read something there.

Now, remember that in Proverbs, God is talking about the outworking of His plan for Israel and His purpose in the earth. As we take up our reading in Proverbs 8, we see that wisdom is personified, that is, wisdom is doing the talking.

Proverbs 8:12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

Keep in your mind that statement that “wisdom dwells with prudence.”

Proverbs 8:22 The LORD possessed me in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth; when there were no fountains abounding with water. 25 Before the mountains were settled, before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. 27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: 28 When he established the clouds above: when he strengthened the fountains of the deep: 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; 31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now we are taken back to before the creation and it turns out that “wisdom” was possessed by God before He ever began to create. One of the things you are given to understand is that even the creation is according to God’s wisdom. The placement of the earth was according to that wisdom. Wisdom was “daily” His delight in those days of creation.

So, by His wisdom, God determined some things before even the creation. And that is what Ephesians does, it takes you back to some things that God decided before He even created.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: <sup>4</sup> According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love: <sup>5</sup> Having predestinated us **unto the adoption** of children by Jesus Christ to himself, according to the good pleasure of his will,

In Ephesians, God takes you back to some “wise thoughts” He had before the creation of the world, just like He talked about in Proverbs. Now, recalling “wisdom and prudence” in Proverbs 8, take a look here in Ephesians 1:8.

Ephesians 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

So what does it mean to have “prudence?” Prudence speaks to the ability to make decisions with more than “the now” in view, but with a view to what is coming in the future. That’s prudence.

So prudence is the ability to make wise decisions, taking into consideration how those decisions will work out far into the future. You can put this in the framework of a business somewhere and see how prudence can come into play. But as a Level 2 son, you are not just supposed to get subilty to see down the road in some business decision, but you are supposed to be seeing what you are going to be doing in the heavenly places (down the road!) and making “wise decisions” right here and now. And you are going to understand how your present behavior, (for example), is going to impact your future in the heavenly places.

Things you would have done before you had prudence, are things that in Level 2, you are going to be much more careful with. That’s when your wisdom and your prudence begin to dwell together. Prudence not only takes wisdom into account, but it also foresees down the road, that a present action that, right now seems to be “wise,” will actually later turn out to be not so wise. It foresees dangers down the road that at the present, seem to be harmless.

It is possible to have wisdom without prudence, but the most excellent thing is to have the two of them working together. Especially when you are facing an adversary who is attempting to counterfeit godly wisdom to begin with.

Now we turn our attention to phase 2 of Level 2.

Proverbs 1:4 To give subtilty to the simple, **to the young man knowledge and discretion.**

In Paul's epistles, this would be chapters 4-6 of Ephesians, Philippians and Colossians. Keep in mind that everything in Level I (both Phases) are still up and running (so to speak) and everything that the Father has done to give the son subtilty in his sophomore stage is still up and running.

What I'm after by saying this is that it would be wrong to think about the sonship curriculum as phases that you go through and then you leave them behind or "put them on shelf" so to speak. The curriculum has been so wisely designed by the Father that every part that you learn is going to continue to be utilized by you and will come into play for the remainder of your sonship life as it serves as a foundation for the doctrine that is to follow. (That is "sense and sequence.")

Now, there is something that I want to show you. Turn to Proverbs 2. If you recall, we looked at the commitment to the education over in the first 5 verses of this chapter: Honest Attendance, Interactive Learning, The Top Priority.

But now, look at the verses which follow, which we also looked at under the "commitment to edification." But there is something more that I want you to see.

Proverbs 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. <sup>7</sup> He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. <sup>8</sup> He keepeth the paths of judgment, and preserveth the way of his saints. <sup>9</sup> Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

Firstly, did you notice the mention of those decision-making skills that were listed back in Proverbs 1:3? What I want to draw your attention to is found in vs. 8. To understand what is being said here, it may help us to observe what is not being said.

Proverbs 2:8 He keepeth the paths of judgment, and preserveth the way of his saints.

It does not say He "chooses" the paths (plural!) of judgment. With the sonship skill of "judgment" there will be many different choices you can make in your sonship life. And while you are the one making the choice about the "paths," it is your Father who is going to "keep" those paths.

It also does not say He "determines" the way of His saints. He "preserves" your way. You, as a son, will make a decision – He is not going to make it for you – and He is going to preserve it.

Once the son has succeeded in gaining the subtilty that the Father wants to give you (in Phase 1 of Level 2 education) and once you've got it effectually working in your inner man, then the son can move on to the next phase of his education.



So, subtilty with regard to your Father's business means that you really understand some things about your Father's business.

When you move from phase 1 to phase 2 of the Level 2 education, you are talking about a major change taking place. There are 2 things that will be given to you; knowledge and discretion.

Proverbs 1:4 To give subtilty to the simple, to the young man **knowledge and discretion**.

What do think the "knowledge" here is talking about? To answer that question, the usual thing to do is to define the word "knowledge." So, your answer may have been that knowledge is "information" or "education" or "understanding" or something like that. And those would not be wrong at all. But let me ask you this: are satisfied with those answers? Probably not.

What we need to be able to do is take this word, identify its context and then narrow down the word knowledge to something more specific than just "information" or some other such definition. So, let's do that. If you are finding this word where you do in the table of contents, then where is it? It is in phase 2 of Level 2. And what books of Paul do you find this "knowledge?" In Ephesians, Philippians and Colossians, more specifically, in the last half of those books.

What we are doing is taking a very broad word like "knowledge" and we are narrowing it down to something very specific, a certain kind of knowledge that you are now going to encounter as a "young man."

Now, as move into phase 2, the way your thinking about things is going to change again. Now, the "knowledge and discretion" will allow you to see the genius behind what your Father is doing, but also what is at stake in that business and in you! That is why, in Philippians, Paul calls it a "high calling."

Philippians 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

The phase 2, Level 2 education works to generate in your thinking (who is now a "young man") an understanding of "what's at stake."

You now begin to realize not only the seriousness of this business of his Father, but also the 'highness' of it (just to use that expression of Philippians 3).

You are now gripped with the sober reality of how much the Father has invested in His business and how much the Father has invested in you.

The son is now (really for the first time) thinking, not just about his Father's business, but he is now thinking the very same thoughts his Father thinks about that business. In other words, the son is now thinking **WITH** his Father! Once that kind of thinking is taking place in the son, that's the very thing that begins to characterize the "young man" stage now.

That's one of the chief characteristics of a "young man" as opposed to the "simple" son. All those things that characterized youthfulness and frivolity and easily being distracted and always needing to be told to 'incline your ear' and 'attend to my words' begins to fall by the wayside.

There's no need to come along and admonish the son to not turn his ear away. By now, the son has successfully repelled all those kind of attacks and opposition by the time he reaches Phase 2 of Level II.

In Ephesians, Philippians, and Colossians, the saints are at a point where they don't have to be admonished about the value of what they're learning; that value is well-recognized by now. What needs to be recognized now is this critical new aspect to the son's education, both in how he will be getting knowledge and discretion, and in the details of the Adversary's opposition to him ever getting that knowledge and discretion.

And when you get to this place, you begin to realize that **THERE'S FAR MORE AT STAKE** (especially for me, personally) **THAN JUST A HINDRANCE TO MY EDUCATION.**

At this point, you begin to realize that what the POE is after is the ruining of your reputation, the ruining of your good conversation and the elimination of your godly impact and influence that you now possess as a Level 2 son.

Knowing this allows you to begin to think about those 2 terms in the Table of Contents that make up the body of information that the son is going to be given; "knowledge" and "discretion."

"Knowledge" is a very broad term which can refer to a myriad of things, depending on the contexts. But now you know that the "knowledge" the son is going to be given isn't just any old knowledge on any old subject. But, it's specific to the curriculum the son is receiving in Phase 2/Level II of his education.

The "knowledge" the son will now receive concerns his **INFLUENCE**, his **IMPACT**, and his **REPUTATION** as it concerns the creatures up in the heavenly places. And we're given understanding that, really, that's the **MAIN REALM** of our impact and our influence as members of the new creature of the church, the body of Christ.

In phase 2, Level 2 you understand that the main thrust behind your conduct and behavior,( and your sonship decision-making) is not only to (or even primarily to) the eyes of men on this earth, but we are to begin thinking about our conversation being in heaven and the impact and influence we are having on principalities, powers, thrones, mights and dominions in heavenly places.

I'm not saying you weren't aware of the heavenly places before Level 2, of course you were. But in Level 2 you understand that **THE HEAVENLY PLACES ARE THE MAIN SPHERE OF EMPHASIS.**

What Paul says in Philippians 3:20 is not true for every member of the body of Christ.

Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

By conducting ourselves in connection with how he describes proper sonship conduct & behavior there in Philippians 3, that we have that full impact and full conversation in heaven and make that influence we are privileged to make there. The son now has a sober understanding of the 'highness' of his part in the Father's business so that the son looks at his own personal conduct and behavior and determines that if he is not careful, he could ruin what has been done, in shame and disgrace.

THAT'S what characterizes a young man. When the Father hears that kind of thing being said by the son, the Father can say, "Son, you're a young man!" (Because that's the characteristic of a young man.)

The young man is at a place where when others see him, he wants them to see his Father in him. What he does, accurately reflects what the Father is doing and that is where the "discretion" comes in. This kind of knowledge makes it so that the son now WANTS to make discretionary judgments and decisions.

And, as you might imagine, there is also an increase in the assault by the adversary, which is why, as you go through Ephesians, Philippians and Colossians that you have the Adversary using men who teach doctrine ("winds of doctrine"), and you've got all that "cunning craftiness" you're going to have to now deal with and all those "wiles of the devil" over there in Ephesians 6. It is with these assaults in view that you're given (in Ephesians 6) "the whole armour of God" and a detailed analysis of each piece, because you're going to need each piece of it from here on out.

Subtlety will allow you see what is really behind those "wiles of the devil" that will seek to undo your reputation and impact. Knowledge and discretion will allow you recognize just how your conduct and behavior will affect the son and the Father's business. The son now recognizes that the big issue is the CAUSE of the Father's business is everything.

You are now carrying the Father's reputation and, as a result, **EVERYTHING YOU DO MATTERS!** It not only matters to those who see you here on the earth, but also those creatures in the heavenly places. In phase 2 of level 2 you understand that the Father's cause is your cause and, in view of the ramped up POE, you desperately need discretion.

That knowledge and discretion will make it so that your reputation, your Father's reputation, and the Father's business never come under disrepute or disgrace by your lack of discretionary conduct, behavior or judgments.

This is why matters of "your walk" come up in Colossians or matters like how you treat your wife (or husband) or children come up in Ephesians. That's also why you are told to "set your affections on things above" in Colossians. Those passages aren't meant to be a seminar on marriage, but they are written in the context of realizing the areas of your conduct and behavior that affect the Father's cause.

I'm not using the word "cause" lightly here. God's "cause," in Level 2 of your education, becomes the big issue. I know it was in Israel's program, but take a look at I Samuel 17 where David is responding to Israel's cowardice at Goliath's challenge.

1 Samuel 17:29 And David said, What have I now done? **Is there not a cause?**

So let's translate that "cause" to us members of the body of Christ. Our Father is not waiting until we "get to heaven," but He is talking about us having an impact on creatures in the heavenly places right now. And His "cause," which we are engaged in, is greatly impacted by our conduct and behavior in ways which go beyond simply sinning or not sinning. And, as His cause becomes our cause, it takes on such a proportion, that it changes the way we think entirely.

For example, the cause we are engaged in goes far beyond whether or not I "have a good day or a bad day." In the issue of suffering, this cause has reached such a zenith in our life that we are willing to sacrifice ourselves for this "cause" of Christ. There have been men throughout history that have lived for a cause that was of sufficient significance to them, that they were willing to give their very lives for it.

Well, the doctrine of Phase 2, Level 2 is geared to produce that kind of commitment to this "cause" that we, as sons, are engaged in.